

Interpretation of Walter Benjamin and Prophetic Days in Judaism

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Introduction

Knowledge as Prophetic completes as subjective tailism – it is just the style of completing knowledge and studies on the matter – it takes his spiritual Torahnic syntax which shifts to this style after the revolution – in a washed out match, the Prophet simply knows.

I. Automaton and Chess with a Jewish Zionist and Prophet in the Car of the Journee

Imagine then a car where Zionists are driving in one lane, and the Prophet of the modern context and future is predicting in an accident of the Journee, he is busy handling a gun and then of course automatons like a GPS is in fact aligning them to a meeting.

This is the first parable.

II. History – Man Making History

In fact we have this messianic power, this foresight and Kabbalah in making and forcing history – I am now part of History and I am part of its totalisation I am even making history in conditions from the past – with Christ and the working class revolting which creates an alignment of mathematics of this Jett-Zeit.

III. Surrealist Flashes from History – Recognising the Object in Now time

In fact Che Guevara is a surrealist image in the process of reading a notebook, or recounting black spirit and even being a seer or Prophet of the final take.

IV. Rankean Idealism – applying this to History

The moment of awakening – this now time, is put in Rankean idealism – the images pass by of Sirohi with a beard in a house and downstairs is Che Guevara – such things then are also called Schellingian cinematic curation.

The last minute or contingency is then a simple prediction each day – birds fly in the sky, and this then is meeting the Prophet – he actually means he has mastered the day, and has understood the art of prediction – it is cool at the beginning then all knowing – tailism is knowledge or objective.